

The Eclectic Theosophist

NO. 20

Jan. 15, 1974

A BI-MONTHLY NEWSLETTER FROM POINT LOMA PUBLICATIONS, INC.

Subscription for one year
(6 issues), \$2.50 (U.S.A.)

P.O. Box 9966 — San Diego, California 92109

Editors: W. Emmett Small, Helen Todd

Per Copy 50c

G. DE PURUCKER—CENTENARY ANNIVERSARY

Today, January 15, 1974, marks the hundredth anniversary of the birth of Gottfried de Purucker, Leader of the Theosophical Society (Point Loma) from 1929 to 1942. Noting the event, Boris de Zirkoff has published a commemorative issue of his *Theosophia*. This contains a biographical sketch and picture of G. de P., and excerpts from his many writings, including an article of particular interest at this critical time in world affairs on "Nârada" (also recently published by Elsie Benjamin in her *Corresponding Fellows Lodge Bulletin*, but not in print in any book by the author). In addition it has tributes from those who knew G. de P. as students in day to day contact and others who have come to know him through a study of his works. Tempered by time and its tested perspective, these often touching and in every case perceptive thoughts add precious human sidelights.

We believe this collocation will be received with universal interest throughout the theosophical world as something uniquely and historically very valuable. (For a copy of *Theosophia*—a Living Philosophy for Humanity—Winter 1973-74 special issue, you are invited to write direct to: 551 South Oxford Avenue, Los Angeles, California 90020. Single copy 50 cents.)

In our own *Eclectic*—marking a commemorative occasion planned to extend throughout 1974—we have in this issue confined ourselves to selections from G. de P.'s writings which cover the broad field of his work—administrative, philosophical, and devotional. Later issues may consider more specific aspects, as for example his innovative efforts in inaugurating the Fraternization Movement; his teaching illuminating *The Secret Doctrine* and *The Mahatma Letters*; his elucidation in depth of such concepts and ideas as How the One Became the Many, the Fundamental Propositions of the S.D., the After-Death States, and his striking expositions of the genuine meaning of Evolution.

Point Loma Publications also is happy to take this occasion to make early announcement of the publication of *H. P. Blavatsky: the Mystery*, written by G. de Purucker in collaboration with Katherine Tingley, which appeared in *The Theosophical Path* and *The Theosophical Forum* some years ago but never before in book form.—THE EDITORS

IN THE FUTURE . . . A SPIRITUAL BROTHERHOOD

Extracts from an address at the afternoon session of the Centennial Conference, London, England, June 24, 1931. This conference was the centenary commemoration of the birth of H. P. Blavatsky, founder of the Theosophical Society, and was an endeavor to make the year a memorable one for the Theosophical world by inviting representatives of all the different Theosophical Societies to come together in friendly conference, a rather daring and startling idea at that time. A. Trevor Barker, editor and compiler of *The Mahatma Letters*, and then President of the English Section, T.S. (Point Loma), was the Conference convener. Among officials of the Theosophical Society (Adyar) were the General Secretaries of the T.S. in England, Ireland, Russia, Hungary, Austria, Spain, as well as representatives from Holland, Belgium, Denmark, Rumania, Germany, Switzerland; also Dr. & Mrs. Arundale, Mr. E. L. Gardner, Mr. J. W. Hamilton-Jones, President, Phoenix Lodge, London; Mr. D. N. Dunlop (Anthroposophical Society, Gen.

Sec.); Mr. R. A. V. Morris, Miss Maud Hoffman and Mr. H. J. Strutton (Independent, of England), the latter, Editor of *The Occult Review*. Representing the T.S. (Point Loma), in addition to its Leader, Dr. de Purucker, and its Secretary General, Dr. J. H. Fussell, and the Leader's secretary Miss Elsie Savage, were Mr. & Mrs. Barker, Dr. Kenneth Morris (President, Welsh-Section), Mr. Arie Goud and Mr. Jan H. Venema (President and Vice-President, Dutch Section); Dr. Osvald Sirén, from Sweden, and Mr. and Mrs. H. Norman, from Ireland, and others.—Eds.

In the future, and I see it clearly—no, not by any psychic vision, I do not indulge in that—but my logic, my instinct, my spiritual feelings, tell me that in the future the Theosophical Movement will be once more a unified organism, somewhat changed it may be from what it was in the days of our beloved H.P.B., but with her teachings as the foundation of its life and its activity, and with the same policy guiding its destiny. I yearn to see this accomplished in my own lifetime, if I can bring it about. This basis of mutual understanding and of a common fellowship I do not want to have written, I do not want to see it set forth in black and white on paper. I want it based on the mutual understanding and tacit acceptance of genuine Theosophists and honest men, and to have it clearly understood that any man, or any one of the component Theosophical Societies will be free to withdraw from such association at any moment when it should please them to do so. I yearn to see this Spiritual Brotherhood that I speak of composed of all the Theosophical Societies in the world, and all working together for a common end, confessing by their action of unification and by the doctrines which they teach that they believe in the brotherhood which they preach.

This is not an unattainable ideal which lies beyond the bounds of possibility. It is easily to be brought about, and by the only way which is practical and practicable: Change men's hearts and minds to forget the opinions which they cherish so dearly, and to consent to work on the basis of the essential spiritual realities of life which we all acknowledge as fundamental, essential Theosophy. That is what I want, and I believe that the members of the Adyar Society and that the members of the United Lodge of Theosophists and that the members of all the various different Theosophical bodies, all have pretty much the same hope and ideal latent in their souls. I know that they all feel that they are working for genuine Theosophical principles, and I hope that I am large-hearted enough and broad-minded enough to realize that they have as much right to their opinions and feelings as I have to mine; and I hope that they are broad-minded enough to know that we all are brothers, fellow-Theosophists, every Society having its own difficulties, its own problems, and its own line of work in the world.

Do you know that the Path to the Heart of the Universe is different for every living entity, and yet that all those paths merge into One? Each man must tread his own evolutionary path, which in the world's foolish view means that in his ordinary brain-mind way each man must hold fast to his own opinions. But verily this is a mistaken view. Opinions! It is opinions that separate men in politics, in religion, in

all the ordinary affairs and avocations of human life. It is so, alas, even in our own Theosophical Movement; it is so in religious and philosophical societies everywhere. Men worship opinions instead of realities.

I know indeed that all these various Theosophical societies have their respective and differing opinions; but I also know that each one is pursuing its own line of work and is, I believe, trying to do good in the world; and I also know that each one of them, as well as every individual composing their respective fellowships, is following its or his own pathway to the Heart of the Universe. Let us then remember this great truth.

OUR TASK FOR THE FUTURE

Extracts from address at the European Convention, The Hague, Holland, July 16, 1933.

Our task for the future is to lay the foundation upon which will be builded the spiritual and intellectual inspiration and salvation of the future men and the future women. The Theosophical Movement was founded by the Masters to be the guiding torch for the world. It was a new revelation, if I may use this much-abused word, a new revelation, *i.e.*, unveiling, to men of the old Wisdom-Religion of the gods. It was formed, not so much to replace, but to show and explain, the heart-teaching of the present great religions and philosophies, such as Buddhism, Christianity, Brāhmanism, Taoism, and all the others.

But what will happen? Men instinctively will turn to the points whence they received light and help and will leave the points which they have discovered to be abandoned light-houses in which the light of truth no longer shines. Thus it is that I foresee that the Theosophical Movement will be the vehicle for the dissemination among men of the wisdom-teachings, and that these teachings will grow, not only in number but in expanded explication, so that out of the present Theosophical teachings will grow the religions and philosophies of the future. That is our task: to lay the foundation right and strong, four-square and orientated to the spiritual North.

EVERY T.S. MEMBER A LEADER

From an address to the European Convention, London, October 8, 1932.

Now then, one last word. Every member of the Theosophical Society is by virtue of his membership a leader of his fellow-men. If he does not recognize this and if in fact, he is it not, he is not doing his full duty. He should in duty be such a leader; he should strive to lead. Is it not obvious that we have a work to do in the world? What are we here for? Why have we as individuals joined the T.S.—for selfish purposes, each one to return to his own little hole of seclusion and there selfishly to meditate on the teachings that he has received, and try to grow greater by shutting ourselves within self-imposed restrictions? No, we must open our hearts, and expand our intellects so as to take the world into our brotherhood. We must lead spiritually and intellectually. Each one of you is right and by duty such a leader. Therefore lead, and let the god within you guide you.

I feel that I am not following the dictates of my own conscience and have not done my duty if I don't try to lead my Brothers along the pathway of Wisdom and Peace and

Love. Don't you understand me? Every Theosophist should strive to be such a leader; and over the leaders composing a Theosophical Lodge is their own leader, the Lodge President; and over all the Lodges in any Section of the Theosophical Society is the leader of the leaders of the Lodges, the National President; and over all the National Presidents there is the Leader of the National Presidents, the Leader of the Theosophical Society; and over the Leader of the Theosophical Society extends the authority of the Hierarchy of the Great Ones ascending to the stars. I mean this literally, my Brothers. Ours is a spiritual Movement; we have a new gospel, a new message, to give to men; it is the message of the spiritual structure and operations of the Universe We Theosophists are trying to demonstrate among men today, however imperfectly, the principle that the world is ruled by spiritual government—spiritual intellect, and cosmic brotherhood, love—and each one of us should exemplify these principles in his individual life.

A SUPER-SPIRITUAL BROTHERHOOD— BUT NOT A THEOSOPHICAL POPE!

Extracts from a public lecture given June 22, 1930, in the Temple, Point Loma, California.

. . . I stand irrevocably for Theosophy—the original pure and unadulterated Theosophy of the Masters of Wisdom and Compassion. If anyone else chooses to preach different teachings, different doctrines, that is not my affair. I will never throw a brick at them; I will never cover them with mud; that is their own business and for what they do they shall be held strictly accountable by Nature's ineluctable laws. They may choose. Karma and time will weave their magic solution of all such difficulties and aberrant wanderings into side-paths and byways of thought and life.

Now I will go a little farther and will tell you something of what I have written in my Seventh General Letter soon to be published, to the F.T.S. throughout the world. It is in substance as follows: I am looking forward to a super-society without officers, except one—a society held together by bonds of love, understanding, brotherhood, and ethical principles; that one official to have no power to meddle in the internal affairs of any of the societies composing this Spiritual Brotherhood; but he will stand as a Teacher and Leader by the right of having gained the love and confidence of the component elements who and which have joined to form this Spiritual Brotherhood.

Do I hear someone say: 'A Theosophical Pope'? My answer is an emphatic No! In my plan, this official shall be without any temporal power whatsoever. He stands as spiritual Teacher and Leader, as guide, but with no temporal power whatsoever as regards the Spiritual Brotherhood. And I hope, if I can bring this to pass, that there will become living as a vital current in the history of The Theosophical Society, the unbreakable, ineluctable tradition, that, as soon as one iota of temporal power be taken over by the one occupying this supreme position, it shall be recognized as a sign of spiritual dissolution and decay; and then it will be the probable duty of the component societies to withdraw.

The Theosophical Movement is a spiritual movement; it has a duty to perform in the world—to give forth certain sublime, spiritual and intellectual, teachings, and all questions of inter-organizational politics would be entirely out of

place in such a Spiritual Brotherhood. Such politics would be wholly wrong there. Remember this: Such a supreme position did the great founder of the Theosophical Society in modern times, H. P. Blavatsky, hold. No one needs to join such a Spiritual Brotherhood who fears, who doubts. To such as these I say: Stay out. But to those who have the intuition to understand and to see and to realize how this Spiritual Brotherhood—after the manner in which I have described it so briefly to you this afternoon—will cause dissensions to cease, will bring peace where there is now discord, and will be a unifying and cementing power such as none other in the world is, because it will be based on the moral instincts of men, on their hunger for love and peace, for union and brotherhood, I issue the call.

H.P.B., AN AVATARA OF A CERTAIN TYPE

From an address on "The Exoteric and Esoteric H.P.B.," given at Visingsö, Sweden, Summer of 1931, reprinted in *Wind of the Spirit*, p. 125-27.

One of a serial succession of Teachers, she [H.P.B.] came in the rhythmical order of the laws which control our planet She was the Messenger for her age, that is, for the age to come—the one who was to sound a new keynote, which yet, mystically speaking, is as old as the ages; and in a certain very true but little known sense, she was an Avatâra—an Avatâra of a certain type or kind, for there are different kinds of Avatâras. This is one truth concerning H.P.B. that we must be careful and watchful as regards teaching it to the world, for the world has no conception of the many recondite meanings of the Avatâra doctrine. Every teacher who comes to teach man comprises not only his or her body and an unusually received psychological apparatus, but is likewise at times infilled with the holy fire of a greater Soul, and therefore is *de facto* an Avatâra of a kind. Just as Jesus called the Christ was an Avatâra of one kind for his age, so was she, our beloved H.P.B. an Avatâra of another kind for her age

Two thousand one hundred and sixty years before H.P.B.'s birth the particular Messianic Cycle began which, as its centuries followed one the other, plunged European countries into the darkness of the Middle Ages. Today, more or less 2160 years afterwards, a new cycle opened when she was born, a rising cycle which should bring light, peace, knowledge, wisdom, to men; and it is the duty of us Theosophists, members of the Theosophical Movement—whether belonging to the Society of Point Loma, or to the Society of Adyar, or members of the U.L.T., or of any other of the so-called Independent Societies—it is our duty, as Brother-Theosophists, as common members of the Theosophical Movement, to see to it that the Message which she brought to us, and gave into our hands as a holy charge, shall be kept pure and unadulterated, and shall be passed on to our descendants of succeeding generations just as we have received it. "As I have received it, thus must I pass it on, not otherwise. *Iti mayâ śrutam*: Thus have I heard."

I think that the greatest tribute that our hearts and minds can give to our beloved H.P.B., is to know her exactly as she was, exactly as she was in truth, not merely according to what anybody says about her. The best way to see her as she was is to study her, and her books which indeed are she. Then you will know the real H.P.B., for you will use

the test of your intelligence and of your heart, to judge her by what she herself was and by what she produced, not by what someone else may say about her. Let us carry on the torch of light that she gave into our hands.

THE BIRTH OF THE SONS OF WISDOM

From *Studies in Occult Philosophy*, section titled "Studies in 'The Secret Doctrine.'"

This Third Race is sometimes called collectively "the Sons of Passive Yoga," i.e., it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the Tree from which, in subsequent ages, all the great historically known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective man he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the Students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the GREAT SACRIFICE." For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their home are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.—*The Secret Doctrine*, I. 207-8.

The sublime passage in Vol. I, page 207 of *The Secret Doctrine*, referring to the birth of the Sons of Wisdom, and to the Wondrous Being or Silent Watcher, has been the subject of much speculation, debate, and even misunderstanding. In this fact is involved one of the most subtil of occult conceptions: unity in multiplicity. I will try to explain.

A single semi-divine human being at the head, the Hierarch; and those beneath him being so close to him, karmically, spiritually, etc., that they are to him like alter egos, as are the organs or limbs of a man to himself. Hence it is at times spoken of as the Silent Watcher, or again as the Supreme School or Occult body, the highest human stage

on the planet; and it will remain so till the life-wave leaves this planet for Globe E. Sishtas will be left behind, of course; and it was these Sishtas of the Third Round that became this Silent Watcher, semi-divine man, and School, when our Round opened on this Globe. It is this complex of ideas to which H.P.B. alludes in the passage here referred to.

From this original Wondrous Hierarch-Hierarchy later on, in a later age during the Third Root-Race, sprang forth or were born the first regularly formed Occult schools for teaching and training, and raising ready ones to adeptship. This Wondrous Being, who as stated is at once a Hierarch of the Hierarchy, and the Hierarchy itself, and whose spiritual and intellectual union is so close between these two that they are often simply spoken of as one, as H.P.B. does in this passage of the S.D.—this Hierarch-Hierarchy actually came into being as a divine body-corporate or multifold unit in the very first Race of this Round on our Globe; and its seed was, as stated above, the *sishtas* of the highest humanized elements in our life-wave left on this globe when that life-wave during the Third Round passed onwards. When these *sishtas* felt the new incoming of the life-wave approaching Globe D during this Fourth Round, then as it were they collected or prepared themselves into a unity, and formed the Hierarchy preparatory for new increments to themselves coming with the human life-wave.

The whole matter is very complicated, very mystical, and is so utterly contrary to Western conceptions, that at first it seems difficult to understand. Yet when understood, one wonders how it ever could have been unnoticed.

It should not be forgotten that when we speak of beings of this type, I mean those composing this Hierarch-Hierarchy, one in others and others in and with the one, the general name as a descriptive title only for all such beings is *Dhyânis*, or *Dhyâni-Chohans*. *Dhyânis* is perhaps more general, and *Dhyâni-Chohans* should be used more for the chief among the chohans. Chohan means chief or lord, or principal. Actually this Hierarch-Hierarchy is formed of all the very highest, most evolved, most spiritual human beings belonging to our life-wave, corporated into a unity and really on the verge of continuous *dhyâniship*, *dhyân-chohanship* indeed; but who, on the principle of the Buddhas of Compassion, refuse to pass on until those training behind them, in other words, all the less evolved human egos, have had every help that can be given by these advanced ones. Hence the hierarchy visualized as a hierarch, in other words the hierarchy seen in this case through its hierarch as a unit, is called the Silent Watcher, the Wondrous Being, etc.

It is very much like the Cosmic Logos. Many students have been puzzled why the Cosmic Logos is spoken of at one time as an individual or a unit, and at other times as a vast body of monads collected into a unit, a hierarchy. It is the same principle. A similar point arises in the case of the Manus. Considered as units they are one, as the Logos and Wondrous Being are in such cases considered as one. Yet considered distributively, or in other words looking at the unified or collected units, we ascertain it as a hierarchy in all three cases.

The idea may be perhaps made clearer by thinking of the human body. We may look upon it as a unit, and speak of it as such. But then on reflection we see that the physical body is made up of innumerable multitudes of life-atoms,

even of ordinary physical molecules and cells; and when we examine the body thus distributively, and recognize its unity and coherence as a unit, we call it a hierarchy.

"THE MAHATMA LETTERS TO A. P. SINNETT"

Extracts from remarks by G. de Purucker during a question and answer period at the Convention of the Theosophical Society at The Hague, Holland, July 1933.

Personally I think Trevor Barker did quite right in publishing these Letters. It is true that in one or even two, perhaps, of the Masters' communications, they said that these letters were not for publication. But we must use our common sense in these things and realize that these communications were written to men and women mostly between the years 1880 and 1884. Many of these men and women—all of them, perhaps—are now dead. The personal embarrassments that might have been caused by their publication when the recipients of these letters were alive now no longer exist or could exist.

I think it is quite unfair for some of Dr. Barker's critics, because they do not approve of his publishing this wonderful book, to make capital out of what common sense should show was essentially not wrong, but a very fine thing to do. There has been too much *quid pro quo* argumentation as to the early communications from the Teachers—what the Teachers said and did not say. I have even known of cases where certain individuals claimed to have these communications or to have read them and tried to use them as sledge-hammers with which to down or break the heads of some opponent. I think Dr. Barker did right in letting us have the Masters' own words, as there is not a paragraph in this book which can offend anybody, and a great deal in this book which is extremely helpful.

More than this, I for one am very happy that in these *Mahatma Letters* we have a means of checking by the Masters' own words whether this Theosophical Society is on the right path, or that one, or that one. . . . In fact I think that one of the finest things in the history of the modern Theosophical Movement has been the publication of this book, and I would like to see it in the hands of every true Theosophist for study, for study, for study.

THE INCARNATION OF THE HIGHEST SEVEN

From *Studies in Occult Philosophy*, pp. 244-45, section titled "Studies in 'The Secret Doctrine'".

In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant) that was supposed to send forth the chief Saviors and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN.

—*The Secret Doctrine*, I, 638.

When H.P.B. spoke of the "incarnations of the highest SEVEN" she did not mean the imbodiment of any of the sevens, but incarnations or imbodiments of rays therefrom, and that this is back of the Buddhist teaching of the true genuine Living Buddhas of Tibet being imbodiments either of Avalokiteśvara or of Amitâbha, these being two of the highest of the Seven. It does not mean that these cosmic spirits, divinities, gods, descend in their fulness into a human being; only that a ray with this or with that *swabhâva* or characteristic individuality overshadows, or rather overen-

lightens, and finally imbodyes itself in one of these Living Buddhas or Avatâras; and indeed it is just this that makes the true Avatâra.

The "highest of the Seven" refers to the highest hierarchy of our own solar system, or rather to be very technical, our own Universal Solar System—a very technical phrase. It does not mean all the solar systems in the galactic universe. It has another meaning entirely, but that is another story I cannot go into here.

Another way of describing the highest Seven would be to say that they are the seven chief Logoi of our Sun; or again, the seven chief Planetary Rectors or Governors of the seven Sacred Planets, these being actually Solar Logoi or emanations from our Sun, each such planetary chain or planet being its mansion or house or dwelling or focus—all words meaning pretty much the same thing. It is from one or from another of these seven chief divinities in our solar system that have proceeded the long line of avatâras, and indeed in another sense of all the Buddhas; and similarly every unusually great man spiritually — mark that word 'spiritually'—that the human race has produced among its children has been in a greater or less degree an imbodiment or an incarnation, a veritable incarnation, of a ray of one or of another of these seven chief Solar Logoi. Jesus was one, and that is why he said: I and my Father (that is the Source, the Logos, or the Logos from the Sun itself) are one.

The names of these Logoi you will find given in the Hindû writings. If merely knowing names will help you at all, Sushumna is one; Samnatta is one more.

In regard to the Sun, the seven rays, it is clearly enough seen that it is the spiritual solar energy which is back of all these initiations and back of greatness when it appears in men. Hence the old occult saying you have heard me quote so often, that one of the titles of the adept when he has just been initiated is and was 'clothed with the Sun.' You now see the meaning. The Sun's soul, solar power, is for the time being shining through him and clothing him with solar splendor so that actually the very body shines. It is filled with Glory. The man is thus glorified: 'Eli,'eli, lâmah shabhtânî: O God of me, how thou dost glorify me.

In an old Hindû astronomical work, called the *Sûrya-Siddhânta*, often quoted by us, in the preliminary or beginning of this remarkably profound and interesting work, it is stated that it was dictated by the Sun to the great Atlantean astronomer Asuramaya. You now see the meaning of that: not that the Sun came from heaven into a room and dictated with an apparent human mind, but that the solar glory in this adept drove or illuminated the man's brain so that this magnificent astronomical work was one of the products of Asuramaya's genius. You will remember that often H.P.B. in *The Secret Doctrine* refers to Asuramaya as an Atlantean, and so he was; but also an Aryan, for he lived just when the Atlantean race was finishing its Kali-yuga, and the Aryan was in the beginning of its Krita, at the very commencing of its beginning; and this places the date of the *Sûrya-Siddhânta* as this number of years: 1,200,000 plus 864,000 plus—as we are now in the beginning of Kali-Yuga—5000. So the *Sûrya-Siddhânta* is 2,069,000 years old. But my main point is: the *Sûrya-Siddhânta* states itself that Asuramaya, worshiping the Sun—which means raising his inner nature spiritually and intellectually to the solar ray of

which he was an incarnation—was thereupon taught by the Sun, by the solar divinity within him, some of the astronomical secrets of our solar universe. The *Sûrya-Siddhânta* was the result.

REVERENCE FOR A TEACHER

From *Studies in Occult Philosophy*, pp. 234-35.

And reverence due to the Teacher? Nothing dignifies a man so greatly. It is the man of servile soul who is afraid to recognize grandeur in some other man. He is not big enough. He is afraid of giving himself grandly. The little man is afraid of being 'sat upon', or snubbed, he won't admit that the other man is greater than he. The man who really is great inside recognizes grandeur in other men, and bows to it because he himself is inwardly a great man. He recognizes the security of his own manhood and can render homage and reverence and respect because he has them within himself. Reverence for a Teacher is a beautiful thing, and a sign of inner growth; and it is merely servility thinly disguised to consider that you, I, anyone is so frightfully independent and superior to others that he won't recognize greatness when he sees it. He has not it within himself.

It is precisely the same rule that teaches us to reverence the glory in the heart of a rose. We have it in us. We see it in the rose and render homage. To see beauty in the stars, their wonders, their mystery, their hid secrets, their stately movements in their orbital circuits: what is there more exquisite, more beautiful, more thought-provoking to look at than the flame of fire? What is fire? 'Combustion'. Isn't that an illuminating answer! What is a man? 'Flesh and bones'. Isn't that an illuminating answer! But to me they are not answers. They are just marks of stupidity. To me a man is a thought-producer, a lover, a giver, a genius, a creator, a power. A rose is a mystery, something from the invisible heart of Being exhaling itself in a marvelous beauty of form, perfume, color, and above everything else, something still grander, something that suggests the Beyond.

FULFILMENT IN DEATH

Selections from *Golden Precepts*

A human spirit is a deathless entity; it is a part of the very fabric of the Life Universal in its inmost parts; and this spirit of man, this inner being, this spiritual soul, is pursuing an eternal pilgrimage in space, infinite in space and eternal in time. It passes from mansion to mansion of life . . . not only in this cross-section of the physical universe which our imperfect eyes can see, but most especially in the invisible realms, in what men call the spiritual worlds . . .

But this god within, an eternal pilgrim, learns eternally, going higher and higher; and like human races on earth which, after reaching their culmination of splendor in civilizations, fall to rise again, so does the Monad, the god, the spiritual soul, pass from the spiritual worlds down into material worlds, learning in each, and rising again out of each in order to reach a still higher peak of destiny; then down into the material realms again: then another rise to something still more lofty and sublime — and so on forever . . . (pp. 77-8).

After death, the nobler, brighter, purer, sweeter, seeds of

character, the fruitage, the consequence, of our yearnings for beauty and for harmony and for peace, carry us into the realms where harmony and beauty and peace abide. And these realms are spheres just as earth is, but far more ethereal and far more beautiful: for the veils of matter are thinner, the sheaths of material substance there are not so thick as here. The eye of the spirit sees more clearly. Death releases us from one world, and we pass through the portals of change into another world, precisely as the inverse takes place when the incarnating soul leaves the realms of finer ether to come down to our own grosser and material earth-life into the heavy body of physical matter . . . (p. 65)

Death is an absolute sleep, a perfect sleep, a perfect rest; sleep is an incomplete death, an imperfect death . . .

In going to your bed and in lying down and in losing consciousness, have you ever feared? No. It is so natural; it is so happy an occurrence; it is so restful. Nature rests and the tired brain reposes; and the inner constitution, the 'soul' if you like so to call it, is temporarily withdrawn during the sleeping period into the higher consciousness of the human being—the ray, so to speak, is absorbed back into the inner spiritual sun.

Just exactly the same thing takes place at death; but in death the worn-out garment is cast aside; the repose also is long, utterly beautiful, utterly blissful, filled with glorious and magnificent dreams, and with hopes unrealized which now are realized in the consciousness of the spiritual being. This dreaming condition is a panorama of the fulfilment of all our noblest hopes and of all our dreams of unrealized spiritual yearnings. (pp. 55-57)

Death is birth, *birth*; and instead of the wrench that there actually is in the case of youth when death comes, death to our old ones comes in peace and quiet, stealing like an angel of mercy into their being, releasing the bonds binding the soul to its vehicle of flesh; and the passage is as quiet and gentle as the coming of the twilight preceding night, and it is a blessed sleep.—(p. 30)

Love is the most beauteous, the holiest, thing known to human beings. It gives to man hope; it holds his heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds.

Love shows the Way and lights the Path; Love is the flowing forth of the permeant light, the Buddhic Splendor—the Christ-light—at the heart of the Universe: that love which, working in gods and men, teaches us to know beauty when we see it, especially inner beauty, to recognize greatness and splendor in others, from knowing the greatness and splendor in our inmost being.

Love holds all things in place and in eternal keeping; its very nature is celestial Peace, its very characteristic is cosmic Harmony, permeating all things, boundless, deathless, infinite, eternal—(pp. 107-8)

(This ends the extracts from the writings of G. de Purucker selected for this commemorative issue.—Eds.)

"IN THE FOOTSTEPS OF THE FOUNDERS . . . THAT INWARD JOURNEY"

Joy Mills, National President of the Theosophical Society in America (Adyar), in the November 1973 issue of *The American Theosophist*, speaks of 1975 centenary celebration

plans and invites each member to give thought to the nature of the work of the Society, and its basic purposes. Writing under the title given above, she outlines a world tour "extending from New York in November 1975 to London, a stopover on the Continent, then on to Bombay, India, and to the International Headquarters at Adyar, where in late December the Centenary Convention will be held. A visit in January to Australia is also planned."

"So," she writes, "we would indeed be traveling physically in the footsteps of the Founders"—as all familiar with theosophical history would know. That is, the travel would be for those who could arrange such an outward journey. But, she adds, there is a "deeper inward journey . . . that each of us may make . . . Essentially, it is the only journey worth taking, and any outer travel without the corresponding inner commitment will be merely a sight-seeing jaunt . . . As the 98th anniversary of the founding of the Society on November 17, 1875, is commemorated, it would seem appropriate to give some attention to the nature of that inward journey, for it is on the quality of the commitment of each individual member that the health and vitality of the entire Society depends. The occasion of the inauguration of a new President provides a unique opportunity for each one of us to examine for himself the significance of the work in which we are engaged in this Society, whether our Movement, individually and collectively, has been 'in the footsteps of the Founders' or has gone astray into alluring by-paths of transient self-interest and, most of all, what may be the direction that will enable us to move surely toward the goal of brotherhood universal . . ."

These words convey a timely challenge, not alone for a single segment of the over-all Movement, not alone for a selected few, but for all who declare themselves to be outwardly before the world and inwardly before the forum of their highest tribunal, Theosophists—Eds.

1975—FAITH OR KNOWLEDGE?

To many sincere students of Theosophy it is doubtless a matter of genuine faith that the last quarter of the 20th century will see the fulfilment of H.P.B.'s declaration that there will be another outpouring of spiritual power from the Hierarchy of the Masters of Wisdom. So earnest will be the devotees' eagerness to justify their faith in H.P.B.'s pronouncement that they are apt to be too ready to accept some untried if charismatic candidate—perhaps even themselves(!)—as the chosen 'Messenger' for the 21st century. Self-deception or wishful thinking is easy when faith in a spiritual idea or ideal is involved. Witness the abiding faith of the Christian believers in the second coming of Christ.

Instead of trying to identify some human vehicle who may seem to justify our faith, may it not be the part of wisdom to continue quietly about our work of spreading the truths already made available to us, thus keeping ourselves ready to justify our faith by the actual knowledge that will then be ours that someone is in our midst who carries with him the *insignia majestatis*—insignia of universal outlook, superior knowledge and all-embracing compassion? "By their fruits shall ye know them."

As for some of the characteristics of the real Messenger of the 20th century—or of *any* century—whether he is in existence among us already or will be recognized long after

most of us have passed into peace—it is suggested that they will not be very different from those described by Lao-tse six hundred years before Christ:

... the Sage embraces unity and is a model for all under Heaven. He is free from self-display, therefore he shines forth; from self-assertion, therefore he is distinguished; from self-glorification, therefore he has merit; from self-exaltation, therefore he rises superior to all. Inasmuch as he does not strive, there is no one in the world who can strive with him...

"The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies without strife. The greatest directors of men are those who yield place to others. This is called the virtue of not striving, the capacity for directing mankind; this is being the compeer of Heaven. It was the highest goal of the ancients.

—*The Sayings of Lao-Tzu*, Translated by Lionel Giles.
—I.L.H.

BOOK REVIEWS

The Mahâtmas and Genuine Occultism by G. de Purucker, Point Loma Publications, San Diego, California. Paper, 73 pp. \$1.25.

This little book contains several lectures by the author concerning the Masters of the Great White Brotherhood as well as several interesting aspects of Western occult tradition.

Approaching the subject with conviction, the author sprinkles his pages with random descriptions of the lofty qualities of a Mahâtma. Such a great being, he says, was once a man as weak and frail as the least of us. Among the multitude, he had, through a series of lives, risen to become a great philosopher, a great leader, or a great thinker. And then a stage came when he permanently transcended the limitations of the self, a *mahâ-âtma*, a Master of the Path.

This process is not the exclusive biography of a chosen few. On the contrary, it shall one day be our story, all of us. The divinity that they have awakened in them is the self-same divinity that we shall awaken within ourselves. "All of us shall be Masters of Wisdom and Compassion some day. Those who are such at present are simply those who are ahead of the multitude of humanity."

In the process of cosmic evolution there is one principle that we are bound to learn: that all is change, and all change in evolution is growth and expansion. Hence, "there is no immortally unchangeable soul in man." Even spiritually we must grow, we must change. Thanks to the gods that this is so, says the author, otherwise we shall forever be crystallized in our imperfections.

True occultism, as distinguished from imaginary ones, is the path that we must tread if we are to grow truly. And such a science has been existing since the early ages of humanity. It is the pathway of 'initiation'. It means "a quicker growth, a more rapid evolution, a more speedy emergence from the chrysalis of humanhood into possessing the wings of the spirit—into becoming the bird of eternity."

These initiations—the Mysteries of Antiquity—were celebrated at certain times of the year: in spring, summer, autumn and winter. They start with the winter solstice. This first Initiation is called the Birth, performed on or about December 21-22, the ingress of winter. The Christians celebrate this as Christmas on December 25 when the "Christ in man is born" or, alternatively termed, when the "Inner Buddha is born from within the shell of the neophyte".

The next great Initiation comes in the spring, the 'Easter' of the life of the seeker, when the Christ 'arose' and took his own stand "as a fully developed Master, Teacher, Guide,

and Leader of men."

Then the 'trials' of the third Initiation—commemorated mythologically in a festival during summer solstice, or about June 21-22. And the last initiation is when the Master leaves the world and enters other spheres.

—Reprinted from *The Philippine Theosophist*,
Apr.-June, 1973.

THE TAO-TEH-KING: SAYINGS OF LAO-TZU, translated with commentary by C. Spurgeon Medhurst. A Quest Book. Paperback. 165 pp. \$1.95. The Theosophical Publishing House, Wheaton, Ill. U.S.A.

Mr. Medhurst's translation of the Tao-Teh-King is the latest evidence of the deathless spiritual vitality of Lao-Tzu's masterpiece, universally recognized as one of the greatest philosophical scriptures ever written. Having studied the earlier translations by Dr. Lionel Giles, Walter Old, Dwight Goddard, Arthur Waley, and Lin Yutang, among others, I approached Mr. Medhurst's with keen anticipation. I do not question the translator's scholarship nor the literal accuracy of his rendering. But I find few of his 'chapters' or even sentences epigrammatic and happily quotable.

By contrast Dr. Lionel Giles, a Master of the Queen's English, appears to have so steeped himself in the very spirit of Lao-tzu, that he has been able to distill the essence of the Tao-Teh-King and then to chisel the real meaning of the original into finely wrought passages of beautiful quotable English sentences. In somewhat less satisfying measure, have Old and Goddard enriched our knowledge of 'The Old Boy'.

But when it comes to Medhurst's notes and commentaries, one must gratefully acknowledge that they are priceless. Obviously a deep student of Theosophy, of Chinese and Hindû philosophy, of the Christian scriptures, and, indeed, of the world's literature, Medhurst has drawn illuminating parallels and made striking comparisons with every verse of Lao-Tzu's Tao-Teh-King.

So, whatever translation the student prefers, he should not deny himself the enlightening intellectual treat of studying Mr. Medhurst's Notes and Commentaries.

—IVERSON L. HARRIS

AGAIN DR. SHEARMAN AND 'ONTOLOGY'

[The following letter is from Dr. J. H. Dubbink, of Bilthoven, Holland. He writes us that he has been a member of the Adyar Society since 1931, coming, as he says, "via the 'Order of the Star' and the Liberal Catholic Church, which I frequented from my 16th year. I discovered H.P.B., so to say, shortly before 1960, after which I left all ceremonial work, as it was called with us. I teach Greek and Latin at the High-school, and metaphysics in the spirit of Theosophy at Leyden University. This means that I try to apply to the philosopher I speak of the criteria given by H.P.B. as "fundamental propositions" on page 4 of the original edition of *The Secret Doctrine*. I have in this way been discussing not only Russian religious philosophies, as, e.g., V. Solovyof (1853-1900) and S. Frank (1874-1950), but also Hermes, Plotinus (c. 250 A.D.), and Marx and Bloch —always applying the "fundamental propositions of H.P.B."—Eds.]

October 19, 1973

Dear Editors,

Some days ago I received your *Eclectic Theosophist*, No. 13, November 1972. As I am not a subscriber, [he is now] I only casually receive from friends your valuable publication. Perhaps what I am going to formulate is not suitable for publication, being some remarks on Mr. Shearman's words on page 7. I think that indeed silence is the best, or would be the best, if Mr. Shearman had not displayed a total lack of understanding of the spirit of H.P.B. and her inspirers by ascribing to her (and to them) some sort of 'ontology'. All Buddhism, and especially the *prasangika's* (to which H.P.B. felt

akin: see *The Secret Doctrine*, V, p. 402, I, 116—I, 43, orig. ed.), abhors 'ontology', as Mr. Shearman could have read in any book on Buddhist philosophy. One example: *Buddhist Philosophy* by Herbert V. Guenther (Penguin Books, 1971), p. 130: "The Mādhyamika . . . rejects any form of ontology." I am afraid Mr. S. does not want to see his mistakes. I have had quite a correspondence with him ending in—silence!

But any student of H.P.B. may protest: H.P.B. speaks of levels of real being in contrast to the 'phenomena'. The noumena, as they are called in later works of H.P.B., were originally called by the Aristotelian term 'steresis'—a much better word, I think. This word implies that the 'onta', the 'entia' falsely called by that name (all dharma's have no substance is the common teaching of Buddhism!) must be stripped of their māyavic-substance. The Greek verb 'sterein', meaning 'to strip'. If Mr. Shearman had read with more attention the works of H.P.B., he could never have thought of ascribing to her an 'ontology' in the early 20th century philosophical term. If one tries to convey in more modern words the 'noumena' H.P.B. speaks about, one could say that they are primarily the 'structures' (in the sense of the modern structuralism), according to which the phenomena, the world of sense-data, is built and can be understood. That these 'structures' cannot be described by the human mind and language, as these are evolved in order to facilitate the biological existence of man as a thinking and technical creature, is clear both from the first Proposition of *The Secret Doctrine*, (I, p. 14, orig. ed.) and the difficult and abstract terms in the works of the above-called 'structuralists.'

I hope, dear Editors, that someone else with better knowledge of the English language will have corrected Mr. Shearman in the columns of your Newsletter.

Yours sincerely,
J. H. Dubbink

CONVENTION IN HOLLAND

As stated in our last issue we now give a brief report of the afternoon session of the annual Convention of the Theosophical Society—HPB, held on September 23, 1973, in the Congress Building at The Hague, Holland.—Eds.

Bro. W. Jahn's address was entitled "Man is Never Alone," the gist of which was as follows: Dr. G. de Purucker, who interpreted *The Secret Doctrine* for us, evidently spoke from his Higher Self. And we might ask ourselves why most of us cannot do the same. Well, because we still very much live in the lower self. But the road upwards coincides with the process of evolution: from an unconscious god-spark we are evolving into a self-conscious god. Our own spark is one out of myriads of similar sparks, which once sprang from a common Source; and since then their entire evolution has been guided by divine beings, whose hyparxis is called the Silent Watcher. He is the Supreme Initiator, of whom H.P.B. says: "For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle . . . Because, in short, he has sacrificed himself for the sake of mankind . . ." Though initiation is needed to recognize him, on our own plane each of us also has a Silent Watcher who guides us on the spiritual path, love being the cement of the universe. To become conscious on this higher level we must train our thoughts and feelings in such a way that we thereby allow the spiritual forces to become active in us. Then we will realize that we are never alone, not a single moment, all through our lives.

—JAN MOLIJN

"THE MAHATMAS AND THEIR LETTERS"

Dr. Emanuel Pekelis of Camarillo, California, writes of this recently published book by Geoffrey A. Barborka:

"The perusal of this book, and especially of its last chapter on 'The Continent of Thought', was a breathtaking adventure . . . I have learned from it the meaning of true and good beauty. This Continent of Thought suddenly gave meaning to my life and offered all that constitutes a truly peak experience for which I had been longing ever since I learned to read.

"As for chapters on Probation and Chelaship, Philosophy and

Teaching It, and Death and the After-Death States, we feel this material has been adequately covered elsewhere; and, to quote from your paper, "You don't study calculus without a basic math credit." Those with such 'credits' in Theosophy hardly need more of those basic presentations, especially with the proper foundations given by G. de P. We feel the author has done a most creditable job of presenting both factual and physical material. (The book is obtainable from The Theosophical Publishing House, Post Box 270, Wheaton, Illinois 60187)

WINTER 1974 SEMINARS: SCHOOL OF THEOSOPHY

Announcement has just been received from the Krotona Institute of Theosophy (Ojai, California), of tentative seminars for Winter 1974, five weeks, one day each week, (all at 10 a.m.):

These will include: Sanskrit Literature (Rev. Fujitani); Peopling of the Earth as Presented in "The Secret Doctrine" (Mr. Barborka); "The Key to Theosophy" (Mr. Altman), and Origin of Worlds, Planets, Suns, Comets, Moons (Mr. Barborka). There will also be weekend seminars on "Healing from the Esoteric Point of View" (Dr. Shafica Karagula, Dr. Erik Peper, Mrs. Dora Kunz); Practical Theosophical Teachings Essential to a Meaningful Life (Mrs. Gloria Milor); Public Speaking, Human Relations and Personality Development (Mr. Dragi Milor); Archaeological Journey, Relating to the holy scriptures of the Bible (illustrated) (Mr. Raymond Capt); and King Solomon's Temple (illus.) (Mr. Capt).

FROM LETTERS RECEIVED

Victor Endersby, Napa, California—I have just received the Nov. 15 number of the *Eclectic*. I am particularly interested in the handling of the 'kāma-rūpa' question, with Phillips' misunderstanding of the whole matter. That the kāma-rūpa exists only after death is literally and totally true but the significance of the compound term, indicating that while the kāma and the rūpa are each principles, the temporary coadunition in itself being a condition and not a principle, is lost on Phillips. What would interest me would be his own reaction to the explanation. I have seen so many Theosophists, and a lot of non-Theosophists, who would readily have accepted a correct explanation before they got themselves committed to the incorrect one, put up a stubborn fight for the original error once they were on record for it. In this case I don't see how anybody could escape from the facts you present.

Ruth and Margaret Geiger, Long Island, N.Y. (Directors, "Scroll Press").—Last spring we met a young reporter who did an excellent feature on mystical groups on L.I. He put *Scroll Press* as a notice for books and information on Theosophy. From this we received calls: requests to talk at Suffolk Community College, Brentwood Adult Education, Commack High School, and at Temple in Bethpage. A radio station in Garden City asked me to talk live on ESP, sleep, dreams, psychic phenomena, Theosophy, so that I could answer call-in questions . . .

Jan H. Venema, The Hague, Holland.—Our *Mededelingenblad* contains news of our work in the School and fine articles from G. de P., etc. . . . We try to emphasize the fact that a fruitful study of Theosophia is in reality "a way of life", not just an intellectual imparting of the teachings about Karma and Rebirth, etc., however good and necessary, appealing often to the intellect only, but that it means a growth from one stage to stages of greater insight. Now we might say we know all this, but speaking about our country and looking at the umpteen groups, clubs, etc., I think I see what is happening: the groups which call themselves 'theosophical' and are doing good work spreading the Wisdom-Religion as they see it, are put by the public and by those seeking Truth on just the same level . . . as the very large number of more or less 'spiritual' societies. I understand you have many in California as well. The all-embracing power of the genuine teachings is not sufficiently felt at all and the power of discrimination seems to be going more and more. We have to accept this in these times and do our job . . . but I realize a good many passages in G. de P.'s work must set us thinking. I refer, for instance, to his words (answering a question) that the Great Ones may choose other fields of work. In any case such articles as "Points of Devachan and the Kāma-Rūpa" in *Eclectic* 19, answering Clifford Phillips, seem to be most necessary.

ATTENTION: POSTAL RATES FOR ECLECTIC

Because of steadily increasing postal costs the following rates are now effective:

Subscription (1 year, 6 issues)

Surface post: U.S.A.	\$2.50
Foreign	3.00
Air Mail: (if desired) U.S.A. and Canada	4.50
Foreign	5.50